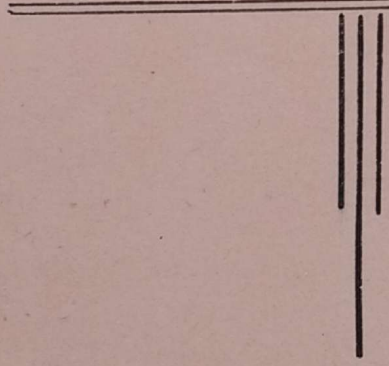
SOME GEMS OF HINDU THOUGHT



D. V. MURTHI

SOME GEMS OF HINDU THOUGHT

(Based on Madhwa Philosophy)

By

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PREFACE

My impressions and convictions found after trying to understand the Hindu thought incorporated in ancient Scriptures in general, and Sri Madhwacharya's in particular, are given very briefly in this booklet.

I shall be highly gratified if the subject matter–spiritual, ethical and moral–is found to be beneficial to the reader after going through the chapters.

Suggestion for the improvement of the book in any direction will be much appreciated, and is invited.

Bangalore
8-4-1978

—The Author

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CHAPTER 1

Man - His Relationship with the Universe and God :

Man, considered by many as the highest form of the living beings on earth, is a combination of—what could be termed in common parlance—body, mind, soul and God : Among men, he is considered to be a Hindu who is born in Bharath (India), who firmly believes and recognises the four values of life viz : *Dharma, Artha, Kama* and *Moksha* and who has firm faith in the existence of a supreme power—all pervading—all knowing and all full—without imperfections and defects. His thoughts and actions are always based on the doctrines laid in the Hindu Scriptures *(Vedas, Vedanthas, Puranas, Ithihasas* and *so on*). The essence of Hinduism is found in one's life which is dedicated for the well-being of all, in the world :

Every man is an ಅಂಶ of God and an instrument of action ; he feels that he is something in this world ; he wants to know his relationship with the Universe, and ultimately with God. Knowledge (ಜ್ಞಾನ) is acquired by study and observation ; while intelligence (ಬುದ್ಧಿ) is born with man. Knowledge of the spiritual enlightenment is permanent and leads to liberation (ಮೋಕ್ಷ) : and it is called "ಬ್ರಹ್ಮ ವಿದ್ಯಾ" and is acquired by pure mind. Knowledge of the material world is temporary and leads to discussion and destruction "ನಾಶ" and it is called "ಪ್ರಾಪಂಚಿಕ ವಿದ್ಯಾ" acquired by ordinary mind.

Knowledge of the individual, which evolves into a

system of faith and worship and which inspires one to lead a life of "TRUTH and DISCIPLINE" resulting in the realisation of the true relationship of one's self with the Universe and with God, is generally termed as religion (ಮತ). It is not a sense of subscription to dogmas or conformity to rituals; but it is an abiding faith in the absolute values of Truth, Love and Justice with the persistant endeavour to realise them :

Peace of mind results in Love; while excitement of mind results in Passion. (1) Love for God—*Bhakthi* or devotion; (2) Love for superiors—regard or respect; (3) Love for equals—*Sneha* or friendship; (4) Love for Inferiors—*Daya* or *Krupa* or compassion; (5) Love for sweet-heart—*Prema* or *Anuraga;* and (6) Love for children—*Preethi* or affection. That love for God, which is a continuous flow of devotion which is unobstructed by any other obstacle and which has no other object than God—is called *Bhakthi.*

Bhakthi is both the beginning and the end, of all *Sadhanas*; deep study, meditation and practice in every-day life, are the pre-requisites of a true Bhaktha. The more the knowledge of God, the more the love for God : So, the aim of a man's life is to acquire such spiritual knowledge as to qualify himself to have His Grace—only to attain ಮೋಕ್ಷ in the end.

SRI MADHWA'S MESSAGE

"Live in the World; Love the World in its correct perspective; and conquer the World to achieve liberation or *Moksha* from samsara—the state of fullest existence, fullest knowledge and fullest Bliss"

DUTIES OF THE LEARNED

(1) To give the benefit of their knowledge to the ignorant, without egoism and without expecetation of any return :

(2) To give away the excess over the necessities, to the needy :

(3) To be kind and compassionate to those who are less fortunate :

The above three virtues viz : ಅಧ್ಯಾಪನ, ದಾನ and ದಯಾ are the qualities found in the really learned.

The first important requisite of an aspirant for Moksha is non-attachment (ವೈರಾಗ್ಯ), the spirit of renunciation of the worldly pleasures and of attachment or love for Godly pleasures. It is a negative virtue combined with the positive virtue of doing all the duties, properly and pertaining to one's ashrama and nature.

CHAPTER 2

Knowledge - Intuitive *vis-a-vis* Intellectual

The system of Hindu Philosophy is an insight—ದರ್ಶನ. It is the vision of Truth, and not a matter of logical argument and proof. True knowledge is power ; the lack of such knowledge is the root cause of all trouble :

"*Vidya* is *Moksha* ; *Avidya* is *Samasara*". Intuitive realisation is the means of salvation.

Intuitive knowledge arises from an intimate fusion of self with Reality—as distinct from sense knowledge due

to intellect. Intuitive consciousness is imaginative beyond the scope of the senses and mind. Whereas intellectual consciousness is practically scientific and materialistic to know the condition of the world and control it for our ends. Intuitive knowledge is purely spiritual—to seek the Absolute through sadhanas (ಜ್ಞಾನ, ಭಕ್ತಿ, ವೈರಾಗ್ಯ, ಉಪಾಸನ, ಇತ್ಯಾದಿ).

The fact of all knowledge constituted by the mind and senses is established only by the evidence of intuition of the spiritual sense organ of the self, called "*Sakshi*". Thus the Sakshi is the inner tribunal of all knowledge and its validity. So, all major convictions life are borne out and established by "ಸಾಕ್ಷಿ" or Self-intuition.

The Sakshi is equipped with an inherent capacity to distinguish the true from the false knowledge. The intuitive power of man is limited and passive : but the intuitive power of God is infinite, effective and all powerful.

So, Sakshi is the ultimate source and guarantor of all knowledge and the touch-stone of all Truth and Validity at all levels—emperical and trans-emperical. If we deny authority to the *Sakshi*, there would be no proof of the existence of any experience, be it emperical or trans-emperical.

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CHAPTER 3

God or Brahman

God is the Independent Being possessed of all adequate and unrestricted powers in regard to ಜಗತ್ and

ಅಚಿತ್ and who is all-knowing, all-pervading and all controlling. He is the one who controls the ಚಿತ್ and ಅಚಿತ್ (Sentientand Insentient) which are of a different nature from Him. He is not accessible to Inference or Reasoning : As a necessary precondition of philosophical inquiry (ಜಿಜ್ಞಾಸಾ) it must be agreed that God or Brahman is "ಸವಿಶೇಷ" i.e. has a distinctive character of His own. He is ಸಗುಣ. His transcendental attributes, infinite in number, are only apprehensive and not comprehensive. Brahman, being ಚೈತನ್ಯ ರೂಪ and ಆನಂದರೂಪ, is the cause of the whole Universe, in its existence and transformation. Brahman is the Independent Reality whose all comprehending knowledge is its essence, and it is free from the limitations of space, time and qualities.

ಏಕೋ ದೇವಃ ಸರ್ವಭೂತೇಷು ಗೂಢಃ
ಸರ್ವವ್ಯಾಪೀ ಸರ್ವಭೂತಾಂತರಾತ್ಮಾ ।
ಕರ್ಮಾಧ್ಯಕ್ಷಃ ಸರ್ವಭೂತಾಧಿವಾಸಃ
ಸಾಕ್ಷೀ ಚೇತಾ ಕೇವಲೋ ನಿರ್ಗುಣಶ್ಚ ॥

The Thesis – "ಏಕವಿಜ್ಞಾನೇನ ಸರ್ವವಿಜ್ಞಾನಂ ಚ" (By knowing the One, all else is known) assumes the existence and reality of both "the One and the all". From this point of view, there are only two categories :– (1) The Independent (ಸ್ವತಂತ್ರ) and (2) the Dependent (ಅಸ್ವತಂತ್ರ) Hence the only possible relation between the 'One' and the 'all' would be the metaphysical dependence of the 'all' on the 'One' and not their "Superimposition" on the 'One'.

He is the One Lord, present in all creatures though invisible—all pervading, all controlling, presiding over all our actions, and witnessing everything—the knower,

without physical body and without material qualities. It expresses the idea that Brahman is without material attributes (ಪ್ರಾಕೃತ). All his attributes are considered emperical—only to know Him from our limited knowledge and to have some idea of His form, according to the capacity of the individual.

The two characterlstics of God, in respect of the Universe, are (1) His Transcendence and (2) His Immanence. The first is His supreme power, and the second is His inherent and all pervading power.

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CHAPTER 4

Conception of the World - A Reality

This world is not an illusory projection of the cosmic mind ; but it is a real field of creation, preservation, regulation and control—of matter and souls—by a supreme Being ; and it is in this world, environment is provided for the spiritual evolution of souls.

God preserves and perceives us and the world in which we live, as factual realities and what is thus directly perceived by a cosmic mind, cannot be illusory.

God, being swatantra and all powerful, controls the souls and the world-matter, by a system of five-fold differences : Existence in space and time is the general criterion of Reality ; anything that comes in relation with time and space is necessarily real—no matter for how long and to what extent. The world—a reality—is created on the basis of 'Pancha Bhedha', for the spiritual evolution of souls.

There are two orders of Reality-The INDEPENDENT and the DEPENDENT. All the dependent realities—the Universe and the souls—are controlled entirety by the INDEPENDENT REALITY—called God or Brahman : This is on the evidence of "ಸಾಕ್ಷಿಪ್ರತ್ಯಕ್ಷ" which is essentially an internal expression of judgement and which is the final tribunal.

(The eternals and non-eternals in finite reality, comprising the *Chetana* and *Achetana* world, are alike dependent upon the One Infinite Independent Reality—"God"—and are governed by It).

NATURE

The idea that all powers of Nature, in whatever form or shape they are manifested, are ultimately His, and vest in Him, is thrillingly brought out by Sri Madhwa, in his Comment on Bhagavadgita.

He emphasises that God himself is the determining cause of the distinctive natures of the various tastes, their essenses and their characteristics themselves, in a special sense. It is not to be understood that those special characteristics and essences are determined by the intrinsic nature of the substances themselves : it is far form it. Not only the substances but their respective essences and characteristics and the characteristics of those characteristics themselves are all derived from His immanent powers and presence in them :

ತೇನ ವಿನಾ ತೃಣಮಪಿ ನ ಚಲತಿ

This is indeed a very remarkable interpretation of the Divine immanence in the World.

CHAPTER 5

Jeevas—their Sadhanas and Moksha

The means of realisation of Brahman such as ಶ್ರವಣ, ಮನನ, ನಿದಿಧ್ಯಾಸನ etc., clearly imply that they are to be carried out by a real agent, i e. ಜೀವ. The creative energy of ಜೀವ is however ultimately derived from Him, and is subjected to His will. He who enjoys the happiness and suffers the ills, of life—who is eligible for bondage and release, is the ಜೀವ. He is indeed in a position to know himself, in all his states, as "I am".

On the basis of the Hindu theory of Karma, the plurality of the *Jeevas* is found in the intrinsic diversity of these essences, and each ಜೀವ is distinctly different from another—due to the uniqueness of each individual experience, which form the content of the personality. It is this incommunicable individuality of experience which distinguishes one person from another. The *Jeevas* instead of realising that these capacities of doership and enjoyership are derived from the Supreme Being, look upon them, as self derived; this ignorance is called ಅವಿದ್ಯಾ—the root cause of Bondage and the essence of what is known as ಸಂಸಾರ—leading to countless births and deaths, in the cycle of life : It is only the true knowledge of the human souls—subordinate relationship to God that can redress it from this Bondage, which is considered to be ಅನಾದಿ. The need for the Sadhanas follows from the very fact that the bondage of souls in ಸಂಸಾರ, has been continuing from time immemorial. Among such sadhanas, *Vairagya* or Non-attachment to the body and bodily

pleasures and cravings, has always been recognised as the first step. The second step is ಕರ್ಮ (Action)—doing one's duty—for duty's sake, as ordained in sastras without aspiring for the fruits thereof and with ಭಕ್ತಿ and ಜ್ಞಾನ. The multifarious activities of this Universe is but a revelation of His perfection; and the entire creation is meant only to afford opportunity to all, irrespective of caste and creed, for self realisation—through proper discipline, true knowledge, and bhakthi—subject to His Grace.

It is coeval with the ಜೀವ and becomes fully manifested in Moksha, after self-realisation. *Moksha* is essentially a state of positive blissfulness. Since ಆತ್ಮ is of the essence of consciousness and joy, each soul, in the state of Moksha, leads a life of ಆನಂದ—full and complete, proportionate to his sadhanas—without the disturbing passions and psychological complexes of earthly life. So, the released souls—according to Sri Madhwa's concept of "ಆನಂದ ತಾರತಮ್ಯ"—lead a life of peaceful co-existence and fellowship, completely and distinctively, enjoying their own self-hood and swarupa, according to their own capacities and His Grace. The freed souls, in the final stage, lead a life of unalloyed blessedness, in blissful and mutual fellowship and communion, with the Lord.

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CHAPTER 6

Upasana

Upasana is a mental process of absorbod thought in unbroken continuity and with deep attachment to the

subject. When turned Godward it becomes a potent *sadhana* for *Aparoksha* or direct vision—"ಸಾಕ್ಷಾತ್ಕಾರ". Such *upasana* is two-fold : One consisting of deep study, reflection and exposition of Scriptures, and the other consisting of pure meditation :

Sri Madhwa gives a high place indeed to "*Sastrabhyasa*", when he recognises that it is constituting an independent form of *Upasana* leading to God—realization; it shows his supreme confidence in the Sastra—leading to the highest realization. The aim of such study, as an upasana, is God-realization, and not merely a literary pursuit. It is in line with the ancient tradition of Seers—like Maudgdlya who refers to "*Swadhyaya* and *Pravachana*" as the highest type of penance; like Sanjaya, in *Mahabharatha*, who declares that he was purified in mind by *Bhakthi*, and have realized Janardhana through *Sastras* :

There are three orders of *Upasana* ; internal, external and all-pervasive in accordance with the different capacities of individuals. God is meditated upon (1) as all pervasive (by some gods) (2) as living in their hearts, internally (by Rishis) (3) as in Pratikas, images etc., externally—(by ordinary men). Since the emperical attributes of Brahman are meditated upon, it is taken to be "Transcendental". In a fundamental sense, the subject of *Upasana* must necessarily be "*Saguna*".

Since Brahman's nature is obviously infinite and His metaphysical attributes are such as could not be grasped by human intelligence in full, the *Upasaka* has naturally to be satisfied with the few that he can conceive of, and concentrate upon, as far as it is in his power and capacity.

The supreme should be meditated upon by (1) human beings with the aid of the four attributes viz : freedom from flaws, knowledge, Bliss and lordliness. (2) Celestial beings could meditate on Him as endowed with many more attributes according to their capacities ; and (3) the fourfaced Brahma, with all the infinite attributes ;

It is the transcendental meditation in which the individual can recover his own spiritual depth and realise what is in himself and what he is, in relation to the Supreme.

"ತಂ ಯಥಾ ಯಥಾ ಉಪಾಸತೇ ತಥಾ ತಥಾ ಭವತಿ"

In whatever manner he meditates on God, in accordance with that he is rewarded by realization'. The proper way of *Upasana* is to meditate on Brahman as being present in them : The supreme Being should always be thought of, and meditated upon as "He is my *Atma* (Lord)" by all seekers : Among all the attributes of Brahman to be meditated upon, the attribute of "*Purnatwa*" or "ಭೂಮತ್ವ" or "Infinitude" is the chief one, which is to be meditated upon in unison with the other attributes like ಆನಂದ. Each one of the attributes of Brahma chosen for meditation is to be viewed as infinite in its range. What is infinite is blissful and there is no lasting bliss in what is limited. The conception of such infinitude may also differ, according to different levels of comprehension.

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CHAPTER 7

Vedanta

Philosophical doctrines are derived and established by the great religious teachers—from the study of the triple texts of *Vedantha,* i.e. *Upanishads*, *Bhagavadgeeta* and *Brahma-Sutras.*

The Vedantin admits the existence of sorrow and does not despair. He finds that philosophy—"ಆತ್ಮವಿದ್ಯಾ" enables him to destroy misery—"He who knows the ಆತ್ಮ fords across the ocean of sorrow",—*Upanishads* declare: the removal of suffering is the function of Philosophy. Vedantic ideal is perfect rest and peace amidst ceaseless toil and incessant activity.

The Vedantha has played the dominant role in HINDU thought. Its study has always been credited with the highest spiritual benefit and invigorating effect upon the exercise of reason as a proper instrument of thought, in understanding the problems of Philosophy. Many consider it as showing the way for a final synthesis of the logical and emotional approaches to Reality on the basis of intuition.

ಚೇತನಸ್ತು ದ್ವಿಧಾ ಪ್ರೋಕ್ತೋ ಜೀವ ಆತ್ಮೇತಿ ಚ ಪ್ರಭೋ ।
ಜೀವಾ ಬ್ರಹ್ಮಾದಯಃ ಪ್ರೋಕ್ತಾ ಆತ್ಮೈಕಸ್ತು ಜನಾರ್ದನಃ ॥

TRIPLE TEXTS OF VEDANTHA (ಪ್ರಸ್ಥಾನತ್ರಯ)

(i) UPANISHADS

These are the concluding portions of Vedas; and also the quintescence of the philosophy of the Vedas: It is the secret knowledge learnt by sitting closely and devoutedly

with a *"Guru"*—the knowledge which destroys ignorance and leads to Brahman. They are called (1) *Eternities*—Handed over by one to another. (2) Himalayas of soul—which determine the scope and the quality of the spiritual life.

They have messages for all ages, specially for our own; Modernity is not a question of date—but of outlook: They have the power to produce from age to age, the necessary corrective to men's sense of values and conduct of life creating the spiritual ideal which gives them the vision of Truth. They declare that the quest of the Infinite is the supreme law of life : They describe the Infinite as:—

(1) Delight of the Mind,
(2) Anchor of Life,
(3) Fullness of Peace,
(4) Soul of Truth,
(5) Eternity, and
(6) Abode of infinite attributes, free from all imperfections.

Two distinct currents of thought are found in Upanishads :

SRI SANKARA'S *Absolute Idealism*—describes the concept of Nirguna Brahma, the doctrine of Maya and the identity and merger of the individual soul, with Brahman.

SRI MADHWA'S *Theistic Realism*—describes the idea of saguna Brahma—Reality in a supreme Being who is absolute in the fullest sense of the term—Real of all reals, Lord of all—dwelling in the hearts of men—Home of all auspicious attributes—devoid of all defects—all perfect, independent and full—Eternal of all eternals, life of all lives. Moksha is the destiny of man and is

achieved by the individual, by his *Sadhanas* and God's Grace.

SRI: JAYATHIRTHA—ON UPANISHADS

All Upanishadic Texts without exception, speak to the glory of Brahman which is the abode of infinite attributes and free from all imperfections: of these (1) Some represent It as endowed with attributes like omniscience, lordship, inner rulership, beauty, goodness etc , (2) others represent It as free from such limitations as sin, misery, liability to physical embodiment and so on, (3) yet others speak of It as beyong the reach of mind and speech, to bring home to us Its comparative inaccessibility to human reason and understanding, (4) others depict It as the only one that exists in order that we might seek It, to the exclusion of everything else, (5) represent It as the Self of all, that It might be taken as the source of all existence, Consciousness and activity, in the Universe.

He has thus brought out the richness, elevation and depth of thought contained in the Mahavakyas of Upanishads, which despite their diversity of approach, converge to the same point of the transcendent majesty of the Swatanthra-Thatwa that is eternal, blessed, sovereignly good, and is the creator and destroyer of all things, in the Universe.

The Infinite is present in the finite and sustains it constantly in whatever state it may be, passive or active, The object of philosophical knowledge is to render this abstract truth into a living realisation for ourselves. This is the aim of all Vedantha, and the ultimate purpose of

all its deliverence, however diversely expressed in various texts of the Upanishads.

(ii) THE GEETHA – (MESSAGE OF THE LORD)

It is enshrined in the *Mahabharatha*, and is admitted by all as the layman's *Upanishad*. It clearly expresses the philosophy of the theistic *Vedantha;* shows the path of devotion and surrender; defines the qualities of a *Karma-Yogin*; pleads the unity of all the religious and the fellowship of Faith. Tolerence is the chief article of the religion of the *Geetha*. It rejects the renunciation of action, but affirms the freedom, in action. A *Karma-Yogin* renounces not only the desire for the fruit of action but also the sense of agency.

It is Catholic in its message, comprehensive in its outlook and concrete in its suggestion.

Bhakthi and *Jnana* are the requisites of a Karma-Yogin; he brings his devotion into action. The *Geetha* Ideal is Wisdom *i.e.* Knowledge in action.

It is the gospel that teaches us the way to perfect one's self and realise the divine potential in man.

The ultimate object of Philosophy is to be able to realise the true status of the metaphysical dependence of all the finite reality comprising of chetana and achetana world upon the one Infinite—Independent Reality-known as God : The infinite is always present in the finite and sustains it constantly—in whatever state it may be—passive or active :

Matter, Karma, Time, Individuai nature and Jeevas – all these exist always–because of the Grace of the Supreme : never despite Him : This is the pivotal Doctrine of the

Theism of Bhagavatha.

ದ್ರವ್ಯಂ ಕರ್ಮಚ ಕಾಲಶ್ಚ ಸ್ವಭಾವೋ ಜೀವ ಏವ ಚ ।
ಯದನುಗ್ರಹತಃ ಸಂತಿ ನ ಸಂತಿ ಯದುಪೇಕ್ಷಯಾ ॥

(iii) BRAHMA SUTRAS – Composed by "SRI VEDAVASA"

The conflicting statements of the various texts of *Upanishads* are properly compiled and unified, in these *Sutras :* which are terse and concise in form ; which require clear and elaborate commentaries. Of all the commenaries, the commentary of Sri Madhwa effects the textual synthesis, in a masterly manner—as he was taught by Sri Vedavyasa himself.

There are two interpretations of the Sutras :—

1) Absolutistic or Idealistic Sankara.
2) Theistic or Realistic Madhwa.

The Vedanta Sutras are theistic to the core, and they are divided into four chapters :—

(1) *Samanvaya,*
(2) *Avirodha,*
(3) *Sadhana,*
(4) *Phala.*

In each chapter, there are four *padas* and in each *pada*, topics called Adhikaranas are found ; each adhikarana—referring to a particular theme : There are 564 sutras, in all : (according to Sri Madhwa).

The first four sutras of Badarayana give us, in brief, the out-line of the Vedanta Philosophy ; in the first, the aspirant is exhorted to enquire into "nature of Brahman"; in the second, Brahman is defined as the originator, sustainer and destroyer, etc., of the Universe; in the third,

it states that the scripture is the Pramana (Authority) in respect of the knowledge of Brahman; and the IV Sutra, it points out that all the terms, in the Scripture, signify Brahman.

Brahman is full of infinite number of infinite attributes; this doctrine is well linked with the doctrine of Samanvaya. Samanvaya is inescapably and in separately linked with *Paramamukya Vritti*. All language units, terms, letters of alphabets, all sounds, all vibrations sing only the glory of the Supreme Lord—*Narayana*.

CHAPTER 8

Extracts from Rg.-Veda

॥ ಅಯಂ ಕೇತೋ ಹೃದ ಆಚಿಷ್ಯತೇ ॥

"An intuition in the heart sees the Truth"

The truth of validity of the knowledge of things cannot be found by the logical intellect of the mind and senses, which is an imperfect groping instrument. It can be perceived, however by intuition–a faculty which grasps the truth, without effort; it is in fact an arrow of truth that strikes the human consciousness. First, it works in the mind but with a handicap; the intellect sieges the flash of of intuition and colours it with its own movements, and in the process, its infallibility is lost. But when the intuition dawns in the heart, it is more direct–for the heart is the chamber of soul (ಆತ್ಮ)–is portion (ಅಂಶ) of the Divine; and there is less possibility of the interference by foreign elements(senses and mind).

The intuition in the heart (ಸಾಕ್ಷಿ) sees the Truth as it is. This intuition that illumines and reveals, is not a product (intellect) of the human labour (of the five senses and mind) It is the gift of God-ಕೃಪೆ or Grace.

॥ ಋತಂ ಚ ಸತ್ಯಂ ಚ ಅಭಿದ್ಧಾತ್ತಪಸೋಽಧ್ಯಜಾಯ ಚ ॥

"From the kindled fire of energy of consciousness, Truth was born, and the law of Truth".

The supreme Reality is not a mere existence-immutable and featureless. It is supremely aware-it is a consciousness. And this consciousness is again not a mere awareness-It is dynamic; It is a power. When this consciousness, as power, moves into action, creation ensures. First, the Truth having the creation—satyam formulates itself; and then the law of working—Ritam(ಋತ). This self-determination of Truth is the seed of action; and its law lays down the lines, and governs the development of the manifestation

ಇದಂ ವಿಷ್ಣುರ್ವಿಚಕ್ರಮೇ ತ್ರೇಧಾ ನಿದಧೇ ಪದಂ ಸಮೂಳ್ಹಮಸ್ಯ ಪಾಂಸುರೇ

"Thrice Vishnu paced, and set his step uplifted out of the primal dust"

Vishnu, the God-head, who manifests first in the tiny form, in the first stages of material creation—grows slowly and spreads himself and pervades the whole of the physical earth; he soars and occupies the Life world of Mind, in heaven. In this triple self extension, he pervades all the three worlds, and by his presence, sustains them.

The knowledge of the one supreme Being—is the highest and the most fundamental purpose of all the Vedas without exception or distinction;—especially of Rg-Veda : Rks, as lauding particular forms of the Supreme, in the dowers and forces of nature are easily susceptible to such

higher attunement with the one, than other parts of the Vedic literature.

The first Rk of the Rg-Veda is "ಅಗ್ನಿಮಿಳೇ ಪುರೋಹಿತಮ್" In the outward sacrifice, Fire is the first to be worshipped. The supreme Being immanent in fire is next lauded under the same name and epithets applied to the Fire God: (ಅಗ್ನಿ). And in the inward sacrifice of Jnana—(ಆತ್ಮಜ್ಞಾನ) the Supreme is praised, as the author of all the sacrifice.

CHAPTE 9

Three Schools of Philosophical thought-in India

(A) ADWAITA—OF SRI SHANKARA

The system of vedantha popularised by Sri Shankara is, of course, derived from the synthesis of the triple Texts.

The Vedas describe the two great philosophical ideals, i.e. Moksha and Dharma, and the proper means to their realisation. The doctrines of Adwaitha Vedanta can be briefly stated, in a few propositions :—

1) Brahman is a Reality.
2) The world is of an apparant reality (ಮಿಥ್ಯಾ)
3) The soul is non-different from Brahman.
4) *Moksha* is the realisation one's "self"

Salvation or Realisation of God, in soul, is universal; it is native to the soul and is not derived. The Soul of man is obscured by the thick layers of reality in the form of Maya; once it is cleared, we see the true nature of soul.

Divinity is not external to man; it is his birthright; realisation of this is achieved by Sadhanas i.e. ಶ್ರವಣ, ಮನನ ನಿದಿಧ್ಯಾಸನ etc.It is only possible for an *aspirant* possessed with *Bhakthi*, *Jnana* and self control to realise *self*. Without spiritual experince, ethical values remain as mere habits.

(B) VISISTA-ADVAITA—OF SRI RAMANUJA

The doctrine, of his system of philosophy are derived from the three Texts of (1) Bhagavatha (2) Pancharathragama and (3) The mystical writings of a number of God—intoxicated men, called Alvars. His conception of reality is organic; and not a homogeneous non-composite consciousness. He believes that Reality is a supreme adorable and loving God : he regards the Supreme as the house of infinite number of auspicious qualities. God is very nature of *Aprakrita* and is made of Suddha Satwa. He is described as Narayana and referred to as Creator, Sustainer and Destroyer, of the world, The world and souls are real and distinct: They are eternal with God but external to Him : Human love with all its warmth when dedicated to the Lord, is called *Bhakthi* which transcends the love of one's self. *Bhakthl* makes us surrender our ego to the will of the Lord ; We say "Thy will be done" God-lover does the will of God; he is called (ಕಿಂಕರ) of the Lord. True bhakthi and complete surrender to the will of God pave the way for the Moksha or liberation of soul—only by God's Grace : Self Surrender implies three elements :—

1) Conviction that one belongs essentially to God : (ಸ್ವರೂಪ ಸಮರ್ಪಣ)
2) Firm dedication of the fruits of one's endeavours to God : (ಫಲ ಸಮರ್ಪಣ)

3) Transfer of one's responsibility in the matter of Moksha to God : ಭಾರಸಮರ್ಪಣ.

"Life is at its best. when it is placed in the hands of the Best".

(D) DWAITHA—OF SRI MADHWA

His system of philosophy is chiefly based on Scriptures, Perception and Inference (Pramanas); it is theistic to the very core; *His conception of God*: He is the supreme personality; home of all auspicious attributes; devoid of all defects; all perfect; and all independent i.e. one who doest derive his existence, knowledge or activity from others. He is self contained and all perfect—every way. The omnipotence of the Lord is the efficient cause of the world. and not its natural cause. He is the Eternal of the eternals and the Life of all lives : "He is all full".

Sri Madhwa is a pluralist and a realist : he believes in the existence of infinite souls which are distinct and unlike one another : They are atomic, dynamic and eternal. They are classified as

ಸಾತ್ವಿಕ—having no impure qualities but full of knowledge and goodness.

ರಾಜಸ—having mixed qualities.

ತಾಮಸ—always having impure qualities.

The souls have always karmic association. Karma is ಅನಾದಿ (begining less). Karma being inert cannot work by itself. So the Lord puts Karma into action, makes each soul reap the fruits of its action : The soul's association with appropriate bodies is called *Birth*, and its separation

from the body, is called *Death.* The soul transmigrates into a series of of rebirths, whose purpose is to get ಸಾಧನ—necessary for realising ಮೋಕ್ಷ which is the destiny of man. *Moksha*, according to Sri Madhwa, is the realisation and the immediate perception of the soul's real nature. This realisation is to be achieved not only through Sadhana but also through God's Grace—which follows his vision :

"Sriman Narayana" is the highest, independent, all perfect philosophical category. He is not an abstract Absolute : He is the home of all infinite auspicious attributes and devoid of all defects. In short, "He is all-perfect and Full" Sri Madhwa exhorts men to practise to have true knowledge and pure Bhakthi, of the Lord with the *Jnana* of His Greatness—to attain Moksha—through His Grace.

CONCEPTION OF MOKSHA OF SOUL

(1) To Sri Sankara—It is identification of the soul, with the Supreme.

(2) To Sri Ramanuja—It is direct contact of the soul, with the Supreme.

(3) To Sri Madhwa—It is the soul's proximity to the Supreme.

Though the released soul is God's own— (ಸ್ವಕೀಯ) he is in a step lower and so, he is excluded from the powers of Creation, Protection, Destruction, etc., of the World.

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CHAPTER 10

The Mahabharatha—its Greatness

ಮಹತ್ತ್ವಾದ್ಭಾರವತ್ತ್ವಾಚ್ಚ ಮಹಾಭಾರತಮುಚ್ಯತೇ ।
ನಿರ್ಣಯ: ಸರ್ವ ಶಾಸ್ತ್ರಾಣಾಂ ಭಾರತಂ ಪರಿಕೀರ್ತಿತಂ ॥

The Mahabharatha is a great epic and wonderful story :

The sorrows and pleasures of human life are painted with sublime beauty and rolled up in a great panorama. It comprises of many situations of moral conflicts; and demonstrates—when hatred and anger have been roused, codes of honour and dharma are powerless to control them. Behind the story of errors and sorrows, the great poet, Sri Veda Vyasa, enables us to have a vision of Transcendent Reality. Thus it is said that the Mahabharatha is rightly called "Narayana Katha" and it is an encyclopedia of religion, philosophy and ethics and an allegorical conflict between good and evil, in life—with God on the side of good, and the good triumphing in the end.

Thus, it is said that the Mahabharatha has become to be a book of Dharma, which, in style and substance, is altogether different from the ordinary tales and romances. In modern novels, dramas and pictures—exciting scenes are enacted; the hero passes through dangers and difficulties, and finally marries a woman whom he loves—or else everything seems to go on happily, but suddenly things go wrong and terrible misfortune befalls, and the curtain drops. This is the art scheme of ordinary sensational stories.

The Gospel of Dharma, in the Epics, which like a golden thread, runs through all the complex movements, makes one to conquer one's lower nature, elevate one's soul and ralise the Supreme.

MESSAGE OF THE MAHABHARATHA

The *Mahabharatha* — known as "JAYA" or "NARAYANA KATHA"—is revered as the fifth *Veda*, and its author, the *Rishi*, Sri Vedavyasa is looked upon as no other than God Narayana, himself: Besides being the Epic—narrating the story of the Kurus, it is found to be the cultural Encyclopedia of the Hindus—"On *Dharma*, *Artha*, *Kama* and *Moksha*". What is found here, is found elsewhere, and what is not found here, can be found nowhere else.

Nothing less than — "Truth, Right, Sathya and Dharma" is seen from the theme of the Great Epic. The final purport of the Epic is the realisation of the vanity of the earthly glories and of the attainment of *Dharma*, *Vairagya*, *Santhi* and *Moksha*.

The history of the Pandavas is only an argument, the cause being the Greatness of the Lord—Sri Krishna. The Pandavas represent Dharma which alone is the Path to God; the Kauravas represent Adharma Sri Vedvayasa sang of the Greatness of Lord Vasudeva and the truthfulness of the Pandavas.

"IT IS A WAR BETWEEN VIRTUE AND VICE"

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CHAPTER II

Gems - In the Mahabharatha

Bhagavan Sri Vedavyasa, the celebrated compiler of the Vedas and Sutras and the author of the Mahabharatha, is the son of the great sage Parasara. It was he who gave to the world the divine Epic of the Mahabharatha—a veritable ocean, containing countless pearls and gems. It is with the Epic—a living fountain of the ethics and culture of our mother land which enables one to have a vision of Transcendent Reality with true knowledge, *Jnyana* and *Bhakthi* :

1) Ambition is the noblest virtue of a king ; it destroys the understanding of men :

2) Anger and hatred afflict and threaten with ruin of the poor human being, without regard to age, sex or condition :

3) Austerity is not the way to learning ; the path is the study and study alone ;

4) Birth and learning do not make one a brahmana ; Good conduct alone does.

5) Courage is man's salvation in danger.

6) Contentment with one's lot is not characteristic of a kshatriya ; but is a key note of happiness—as it gives one, peace of mind and solace to the inner self :

ತೃಪ್ತಿ → ಶಾಂತಿ → ಸುಖ → ಆನಂದ → ಮೋಕ್ಷ

7) Death is an inescapable law of existence, ordained for the good of the world.

8) Do not run away from your post of duty ; "adapt, adjust and accommodate"

9) Duty is the highest virtue of man.

10) Enthusiasm is the mother of success.

11) Envy is a deadly sin ; it is a Universal desease.

12) Fear is a strong instinctive feeling ; it can be overcome by will-power, self—restraint, good habits and discipline.

13) Failure is due to ignorance of one's own strength —physical or mental.

14) Good-conduct, character, discipline and content-ment—result in happiness.

15) Grey hairs do not prove the ripeness and rich-ness of soul.

16) Human pride and intellect are humbled by the mystery of death and birth, and His will and grace shape the destiny of man.

17) Hunger destroys the understanding of man; it leads him to evil thought; the pious, suffering from pangs of hunger, lose their steadfastness.

18) It is in ordinary human nature to look with contempt on lower levels of conduct in ability; the rich scorn the poor; the beautiful, the ugly; the strong, the weak; the brave, the coward.

19) It is wrong to assess the greatness of man on his physical appearances and age—as external appearances are deceptive.

20) Honour and shame from no condition arise, act well your part, therein all the honour lies.

21) In a perplexing situation, one must do what gives satisfaction to loving parents. This is the highest Dharma. according to the scriptures (as Sri Rama, in Ramayana).

22) It is not proper to live with persons who have no sense of decency or decorum.

23) Man becomes wise—not by studying sastras, but by the association of the wise and greatmen,

24) Man reaches perfection by the sincere and honest pursuit of whatever calling, falls to his lot, in life; that is really worship of God who creates and pervades all. Lust, anger and covetousness are the three gates of hell.

25) Man without commonsense but immersed in learning is like "a wooden ladle immersed in savoury food".

26) Nearer the kin, closer and deadlier the danger; and nearer the church—farther from God.

27) Only that which accrues in peace is worthwhile; out of violence and war, nothing but disaster and destruction can issue.

28) Prosperity begets arrogance and vanity—resuling in destruction and disaster : Patience is a virtue to the weak and an ornament to the strong.

29) Rectitude is the best of all possessions.

30) The battle of peace must be fought in the heart of the individual; the spirit in him must break the power of pride and selfishness, lust and fear.

31) Truth is greater than power and prosperity, and has to be guarded at all costs.

32) Sensual desire is never quenched by indulgence, any more than fire is, by pouring ghee on it.

33) Virtue will desert a man who, though lack of wisdom, drinks wine.

34) Vain is the birth-right of a kshatriya who does not conquer deceitful foes. Victory awaits the patient.

35) Where Dharma prevails, there victory shines and succeeds.

36) When hatred and anger have been roused, codes of honour and Dharma are powerless to control them.

37) When calamities are imminent, the judgement is first destroyed.

38) Wounds inflicted by weapons may heal and close in time and scars may disappear gradually ; but wounds, inflicted by words remain painful as long as one lives.

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CHAPTER 12

Some Doctrines of Good Life

(A) To have long and happy life :

Formula

1) Regular habits
2) Slow and steady work
3) Clear and fresh air
4) Natural and pure food
5) Kind heart and jovial temperament
6) Clean Conscience.
7) Pursuit of Real knowledge.

"NEVER BE IN A HURRY IN LIFE—
EITHER TO DO OR DIE"

(A) To stay beautiful and healthy :

Continence and sober habits are basic essentials for a youthful appearance. Moderation and Regularity in every day life—with the world's best tonics—viz : pure water,

fresh air, natural food, good sun-shine and sound sleep, are very necessary.

Spiritual strength is the basis to set up a noble ideal of physical perfection and harmony. Intellectual honesty is fundamental to think and act in a straight and truthful manner. The Eternal Law (ऋत) in practice produces order and symmerty that underlies beauty. Gods being upholders of *Rita* (Eternal Law), are all beautiful.

(C) Gratitude : It is something which we all want when we have done a good turn, the denial of which can do much to stifle the spirit of human kindness and co-operation. Gratitude is the act of receiving gracefully, of showing appreciation for every kindness, great or small. It pays much to show appreciation or gratitude for every service, however small. What does it cost one to say "Thank You" ? It costs nothing to the giver, but brings immence pleasure and satisfaction to the receiver. Why not, then, say "Thank You" to your driver, subordinate, postman, cook and servant ? Remember, gratitude is something, none of us can give too much. On the "thanks" we give, on our "smiles" and on our "gestures of appreciation"—our neighbours build up their philosophy of life,

(D) Character—The crown and glory of life is character : it is the noblest possession of a man, in society. It exercises a greater power than wealth and secures all the honour ; it creates all confidenee, in man. That character is power is true, in a much higher sense than that knowledge is power :

Mind without heart, intelligence without conduct, cleverness without goodness, politics without principle,

wealth without work, knowledge without character, pleasure without conscience, commerce without morality, science without humanity and worship without sacrifice are powers in their way—only for doing mischief: But truthfulness, integrity and goodness form the essence of manly character: He who possesses these qualities united with strength of purpose, carries with him a power which is irresistible. Men of character are the conscience of society.

"When money is lost, nothing is lost;
When life is lost, something is lost;
When character is lost. everything is lost".

(E) **Company**: It is good always to keep company with:—

1. Learned Pundits.
2. Ideal Teachers.
3. Eminent Engineers.
4. Popular Artists.
5. Distinguished Educationists.
6. Accomplished Agriculturists.
7. Devoted Social workers.
8. Deep Politicians.
9. Active Industrialists.
10. Honest Merchants.

Good life requires keeping good company; goodness is divine; and one should strive to be good in thought, word and deed. Let noble thoughts come to us from every side—ಆ ನೋ ಭದ್ರಾಃ ಮತವೋ ಯಂತು ವಿಶ್ವತಃ.

(F) **Success in life**: He has achieved success who has lived well, laughed often and loved much; who has gained respect of the intelligent and the love of children;

who has filled his niche and accomplished his task : who has left the world better than he found it ; who has gained the appreciation of the earth's beauty and her rich contents : and who has looked for the best in others and given the best in him; and whose life ls an inspiration to others, and whose memory is a benediction :

1) A firm faith is the best theology.
2) A good life—the best philosophy.
3) A clear conscience—the best law.
4) Honesty—the best policy.
5) Temperance—the best physique.
6) Living for both worlds—the wisest and best life.

It is good rule that it is always better to temper your pity with prudence, and never to temper your prudence with pity.

The practice of good conduct is paying homage to the Supreme Being. Morality without religion is like calories without vitamins. Achieve moral strength through humility, faith and wisdom. Mere study without thought is useless, but thought without study is dangerous :

Desire—getting rid of it, man becomes wealthy.

Eat to live, but not live to eat.

Satya and Dharma are the twin wheels of the chariot of life.

Love is the law of human life—its natural necessity.

The progress of the conscience of freedom—is the essence of human history.

One should worship the God that is Truth or Truth which is God—through the service of the people.

(G) **Marriage :** Marriage is like a three—speed gear box—Affection, Friendship and Love; it is not advisable to

crash your gears and go right through, to love straightaway. You need to ease your way through. The basis of love is respect and that needs to be learnt from affection and friendship. Marriage, according to vedic knowledge, is a life long conjugal unity between the two, —divinely bestowed upon the couple, to lead the life mutually and co-operatively with all respect, affection and love—enjoying equally the joys and sorrows of life.

(H) Healthy Home : Health is said to be wealth; indeed, all wealth is valueless without health; Happiness is the rule of a healthy life : Character and disposition are the result of home training. Home should not be considered merely as a eating and sleeping place; but as a place where self respect is preserved, comfort secured and domestic pleasures enjoyed; and in order to secure this, the presence of a well ordered, industrious and educated woman is indispensable. She must be a dutiful wife, loving mother and an efficient house wife. A healthy home presided over by a thrifty, cleanly woman may be the abode of comfort, of virtue and of happiness. Such a home is regarded as a training place for young immortals, a sanctuary for the heart, a refuge from storms, a sweet resting place after labour, a consolation in sorrow and joy at all times.

(I) Grihasthasrama : It is only in the period of married life (ಗೃಹಸ್ಥಾಶ್ರಮ) that one can realise his "self" and pave way for "Liberation" by necessary sadhana and God's Grace—in leading a dharmic life when the material riches are churned into spiritual wealth; (ಆಸುರೀಸಂಪತ್) is converted to (ದೈವೀಸಂಪತ್)—subjecting oneself to necessary discipline and sacrifice—enjoying equally the joys and

sorrows, of the world—with his fellowmen.

(J) WORK—WEALTH AND HAPPINESS

a) Work is the result of energy (manual, mechanical or mental) utilised in transforming the natural elements found in the Mother Earth—into objects of human use.

b) Wealth, is the outcome of work, in creating the various objects or things, of different sizes, shapes and shades—required for the convenience and comfort of the human life.

c) Happiness is the very satisfaction, one derives from his success in achieving the desired thing—in creating the necessaries for his daily life.

(K) AGE : Age appears to be best in five things :—

1) Old wood—to burn efficiently
2) Old wine—to drink to the entire satisfaction,
3) Old wife—so keep happy company.
4) Old friend—to trust to the maximum.
5) Old Authors—to read to gain wisdom.

(L) CIVILITY does not mean the mere outward gentleness of speech cultivated for the occasion, but an inborn gentleness and desire to do good even to the opponent,

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